THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"This is my commandment, That ye love one another, as I have loved you. . . . Ye are my friends, if ye do whatsoever I command you."—JOHN 15: 12-14.

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EARLY MISSION WORK IN ENGLAND.

AN INTERESTING ACCOUNT OF THE INTRODUCTION OF THE GOSPEL INTO GREAT BRITAIN.

"WE are aware that it is not expected by the Elders of the Church of Latter-day Saints, that their private epistles will be spread before the public, especially when addressed to their wives, and the apology we have to offer for so doing at this time is, that our columns could not be devoted to a better use than they are with the following epistle from our beloved Brother, Orson Hyde. Although it is but ten days later than that of Elder Kimball's, published in the October number, yet we think it will be a sweet morsel to every Saint, and will serve as a stimulant to the ministers of our God, that their exertions in the proclamation of the Gospel may be untiring, until the uttermost corners of the earth shall be made to tremble with the sound of their voices, and the Israel of God be gathered out against the day of dissolution, which is speedily to come upon the earth, if the ancient prophets have not prophesied falsely."—"*Journal*" *editor's note.*

Preston, England, September 14th, 1837.

My dear Marinda:—

I have procured a large sheet of paper which will give me ample room to redeem the promise I made to you in a few lines which I addressed to you in Brother Kimball's letter to his wife. Through the favor of the Lord I am in good health and spirits, and so are all the brethren. I read your letter with peculiar interest, and have but one fault to find, and that is:

there was not quite enough of it. I should like to have heard how the brethren are getting along, but I know you could not think of everything. I never wanted to see you more than I do at this time; but in this I cannot be gratified. There are about four thousand two hundred long miles separating us, and the mighty ocean rolling between. Since I came to this place I have been down by the water side and looked westward over the surface of the deep as far as the eye could extend, fancy painting to my imagination the prospect of catching a glimpse of my native shore through the glass of great desire and intense anxiety, but, alas! the greatness of the distance blasted the prospect, and the fleet and extended imagination returned within its own native borders. Again, I looked as the sun was fast reclining in the western sky, leaving its golden beams in the mirror of waters, and descried a proud and lofty billow bending its course towards the shore, as if to say, I have brought tidings from your home, your dear native home; but O! how I was disappointed again on seeing this false messenger sink by its own gravity to rise no more. This much is the result of one view of the sea shore.

I labor in the vineyard night and day, and the Lord labors with me. There have been between one and two hundred baptized in this place since we came, and Elder Kimball is now laboring about fifteen miles from this place, where he has raised a small branch of the Church, and I do not know but that it is a large one by this time. The Lord is with him and he can preach so loud and so fast that the Catholics call him a "noisy devil." Brother Goodson has this day returned from Bedford and says that he left thirteen baptized into the new covenant there. Brother Richards is left with them. Brother Goodson will remain in this place with me for a season. Brother Snider has returned from the borders of Scotland where he and Brother Russel went to labor, and Brothers Fielding and Snider left this place yesterday to go out into the country on a mission, and will go from house to house. Brother Russel has not baptized any as yet, but he will soon, I think.

Those who have been baptized are mostly factory people, and some are mechanics. They know how to do little else than to spin and weave cotton, and make cambric mull and lace, and what they would do in Kirtland or the city, "Far West," I cannot say. They are extremely poor, most of them not having a change of clothes decent to be baptized in, but they have open hearts and strong faith. We have taught them nothing about the gathering, for they have no means to bring them to America, let alone procuring them a place to live after they get there. We all pay two English shillings per week for our lodgings, which is nearly fifty cents, and then we buy our own provisions at the market, and it is cooked for us. The brethren will frequently divide the last loaf with us, and will do all in their power for us. If it had not been for Brother Goodson's books, I know not how we should have lived. They are very kind to us where we are, but their circumstances will not allow them to do much for us without pay. I have frequently seen the tender and delicate females with their old pails or baskets in the streets gathering up fresh horse dung with their naked hands, and then go and sell it and get a penny or two's worth of bread for themselves and hungry children. Marinda, how would you like to follow that business? I pray God that such may not be your lot. Tell the brethren if it would be a pleasure to them to see their

wives carrying on such or a similar branch of business for a living, to bring them along with them when they come to Old England to preach the Gospel. Whoever comes here for loaves and fishes will realize their expectations much as our Kirtland speculators.

If Brother Joseph never advised correctly before, he certainly did when he advised the brethren to leave their women at home. My humble advice is, that if they have any compassion on their wives, let them for God's sake and their wives' sake, leave them at home. It is no use for any to come into this country to preach the Gospel unless they are able to defend it like a man of God; for unless they have a pretty powerful gift, they cannot live. Not so at home; if a preacher has but a small gift there he can get what he wants to eat, etc., because there are none so distressedly poor there, and he will be kept over night free, but this is not the custom in this country. The people expect pay for what they do; and, in fact, the people who will receive the Gospel are not able to do much without pay.

Now if there are any Elders or preachers in the Church of Latter-day Saints in America who have faith to brook all these difficulties, let them come to old England. We want them. We must have such men, and we say to them "Come over into Macedonia, and help us." We do believe that Kirtland affords some such men, men who are willing to forsake wife and children for Christ's sake and the Gospel's, and look forward for their recompense at the resurrection of the just. It would be altogether better for the brethren to see us before they commence their labors in this country, for we can tell them many things respecting the customs of the people and the laws of the land respecting preaching the Gospel, that will be of great service to them. I understand that Brother Pratt has gone east with his wife to spend the winter and meet some other brethren in New York, and in May next to come to England; but he had better wait and see us in Kirtland before he or anyone else starts, for we can tell them things that will prove to their advantage, and to the advantage of the cause, if they will do so.

We shall probably sail for New York about the first of March next, at least some of us, if not all, and we hope to be in Kirtland about the first of May next. My dear wife, I never wanted to see you more than I do at this time, yet I am glad you are where you are, and that I am where I am; but the time will be when we shall meet again and rejoice before the Lord. I can truly say that I never before preached with such power and spirit than I have since coming to this place; in fact, I am surprised at myself many times. The priests all fear and tremble, and Babel's towers begin to fall. The priests talked of putting me in prison for preaching without a license from the government. I made application to the Clerk of the Peace for a license, but he informed me that I could not obtain one until the Court of Quarter Sessions, which would be in October. I thought it would not do for me to be idle until that time, therefore I continue preaching in houses and in the streets, and on the public grounds, and in the market place. I am liable to be taken and thrust into prison any day when informed against; but the priests dare not really do this for fear of the people, for many consider us to be prophets of God. Thus by the power and goodness of God we still continue to preach Jesus Christ and Him crucified. We are now occupying a large and spacious build-

ing in town owned by a general philanthropist, but does not belong to any Church. The place will accommodate about eight hundred people, and we have it free of charge. The priests have been to him telling him that he was encouraging false doctrine by letting us have the house, etc.; his reply to them is: "You are at liberty to go and contest the point with them, and if you think their doctrine is incorrect go and expose them. You shall have your turn in the use of the house." This shuts their mouths and puts them in rather an awkward position. The people here are quite anxious to build a chapel for themselves by laying aside sixpence a week out of their scanty earnings, but we shall advise them upon this subject to do differently.

We have not said a hard word against the priests since we came here, neither have we spoken against any sect, yet they say all manner of evil against us. The people have discovered this difference between us and they are most agreeably surprised, and it gives us unbounded influence. We tell them that God has not sent us to judge and condemn another man's servant; but he has sent us to preach the kingdom of God. The short experience that I have had here causes me to regret that all the Elders have not observed the same course. I am quite satisfied that the great and frequent anathemas pronounced by many of our Elders upon people who do not believe their testimony, are not by the Spirit of God, neither do I think it wisdom to be clubbing the sects always, but let them alone and preach Jesus Christ.

My dear wife:—

I take the liberty to write a few more words across the lines which I hope you will be able to read. I feel that I have given myself wholly to the Lord and to the work of the ministry. I feel that I am far from home and no arm to lean upon but the arm of the Almighty. In Him do I put my trust, and to Him do I look for every blessing that I need. I know that in me there is no goodness, that is, in my flesh; for when I view my past course I am ready to say, O Lord, deliver thy servant from vanity!—cleanse his heart from all unholy desires. Let the virtue of Thy blood wash him and make him fit for an inheritance with the Saints in light. Let him be sanctified; a vessel of honor to bear glad tidings to those who sit in darkness, and call upon poor, wandering prodigals to return to their Father's house. Give him prosperity in the promulgation of Thy words, and let the enemies of the cross be put to shame before the sublimity and power of his arguments. Let him raise the standard of the cross in every land and nation where he shall go, and let the simple and broken-hearted flock unto it and rejoice beneath its heavenly banner. Before the light which he shall hold forth, let error, ignorance, and superstition fall like Dagon before the ark of God, or flee like the shades of night before the rising glory of the King of day. Let his heart become the storehouse of charity and good will to men and his body the temple of the Holy Ghost. Let his tongue be armed with truth supplied from the rich and flowing fountain of the heart. O Lord! remember the partner of all my joys and sorrows, and when she reads this epistle from her dear and affectionate husband, bless, O, bless her with the same love and joy that now inspire my bosom. Let her enjoy health of body and peace of mind. When she is sick, do Thou heal her. When she is cast down, do Thou raise

her up. When she is sorrowful, do Thou comfort her. When the tear of deep affliction steals down her cheeks, do Thou cheer her mind with the prospect of once more seeing the object of her earthly hopes, and with open arms embracing her nearest and dearest friend. And now, O Lord! have respect unto the little babe which Thou hast given us; take it not from us, but let it remain a source of comfort unto its parents. Give her health and prosperity, and may she grow like unto thine own plants, and let the blessings of heaven rest upon her. Let the babe and her mother be faithfully preserved until Thy servant shall return to his home. Let these, the humble petitions of Thy servant be answered, for I ask them in the name of Jesus Christ, Thy Son. Amen.

I am, as ever,
Your affectionate husband,
MARINDA HYDE. ORSON HYDE.

TWO ASPECTS OF PRAYER.

BY ELDER NORMAN E. SHORTEN, OF THE LONDON CONFERENCE.

IN all places where the existence of God is admitted, prayer is always to be found. It is, no doubt, the first real outcome of belief in Him, for the believer regards Him as the giver of all good, and prayer is the means of communicating man's desires to Him. In many forms of religion it is the predominating ceremony. Mohammed, "the prophet of the East," regards prayer "as the pillar of religion and the key to Paradise." So important was it, that he instructed his followers to pray at least five times a day. At stated periods public notice is given from the steeples of the mosques, calling all devout Moslems to turn their faces toward the temple of Mecca and prostrate themselves in supplication. The women are forbidden to pray in public with their husbands. We are also told that the most pious of Moslems discard all rich apparel and jewels during prayers, lest they should appear proud and arrogant.

To the Christian, prayer is not a ceremony to be observed at the command of another. He needs no signals from the mosque steeples to call him to his devotions. He is guided by a sure and infinitely more noble means—his own conscience. All are equal before God, and by faithful prayer may gain His blessings. To the Christian, prayer is a refuge in times of sorrow and perplexity, for he knows that God will grant him comfort and enlightenment. Upon the reception of those blessings he turns again to God to praise and thank Him for His mercy. From these two facts, we may regard prayer from a two-fold aspect; it is a means of supplying man's needs, and an act of homage to God.

Of the first aspect Christ has said: "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Again, in James i: 5, we read words dear to all Latter-day Saints: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

From these passages of Scripture we conclude that man may receive temporal as well as spiritual blessings through prayer. These blessings are entirely different in nature, but the same condition is affixed in both cases. They are predicated upon our faith in God. It would be difficult to conceive of a prayer being offered without faith, in a greater or less degree. However, the faith that will remove mountains and demand the sure fulfillment of prayer, is not a half-hearted supposition, as some may think. It is a positive knowledge, an assurance as strong as the evidence of sight. Without doubt, the basic reason why our prayers remain unanswered in many cases is lack of such faith on our part. We seek for something without hope of finding it. There are other reasons which may hinder or delay the answer to prayer. Perhaps we do not know how to pray. Let us glance at the sayings of Christ on this subject.

In the first place we should go in humility and meekness. This is most beautifully shown from Christ's parable of the Pharisee and the Publican. The one stood and prayed thus: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, and even as this publican. I fast twice a week and give tithes of all I possess." The other, conscious of his sin and meanness, scarcely dared to cast his eyes to heaven, and cried out in the anguish of his soul, "Lord have mercy on me a sinner." Jesus says of him: "This man went down to his house justified rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

We should be sincere, for we have the following instruction: "And when thou prayest, thou shall not be as the hypocrites are, for they love to pray, standing in the synagogue, and in the corner of the streets that they may be seen of men." "Prayers without thoughts never to heaven go."

We should be unselfish and forgiving. "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive your trespasses."

Our aim should be to avoid vain repetition of words. "But when ye pray use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him."

The prayer of true faith uttered in the spirit of the foregoing teachings is the one destined to bring its reward, and assures man of the blessings of God.

The second aspect of prayer to come under out notice in this brief article—homage to God—is more important than it may appear at first glance. It is to be feared that many good people overlook it in their devotions. If it were observed in its true light, it would prove a great blessing unto us, for it will teach us, as nothing else will, the sacredness of prayer and our own insignificance. A moment's consideration that prayer is communication with God, upon whom we depend for light and life, is ample to suggest our need of praise in prayer. By it the prayer becomes tinged with greater sacredness, thereby adding weight to it. Our Savior taught it by example rather than by precept, and by following His example we shall avoid the empty, much worded praise common to sectarian prayers, and elevate our thoughts above our surroundings.

The phrase—"Hallowed be Thy name"—conveys much in little. "Thine is the kingdom, and the power and the glory," are very expressive terms of praise. Christ's prayer in the garden, as recorded by John, is a masterpiece of praise in prayer. Such phrases as the following give us an insight into our dependency upon God: "All things whatsoever *Thou* hast given me, are of *Thee*." *Thine* they were, and *Thou* gavest them me." "As *Thou* hast sent me."

By exercising care in our prayers, we can combine the two aspects in one, and learn the wonderful lesson of ascribing all the glory to His name, and doing all for Him.

REASON OR INSTINCT?

One of our well known natural historians thinks that there is no difference between a man's reason and a beaver's reason, because, he says, when a man builds a dam he first looks the ground over and after due deliberation decides upon his plan, and a beaver, he avers, does the same. But the difference is obvious. Beavers, under the same conditions, build the same kind of dams and lodges, and all beavers do the same. Instinct is uniform in its workings; it runs in a groove. But reason varies endlessly and makes endless mistakes. Men build all kinds of dams and in all kinds of places, with all kinds of material, and for all kinds of uses. They exercise individual judgment, they invent new ways and seek new ends, and of course, often fail. . . . A lower animal's intelligence, I say, compared with man's, is blind. It does not grasp the subject perceived, as ours does. When instinct perceives an object, it reacts to it, or not, just as the object is, or is not, related to its needs of one kind or another. In many ways an animal is like a child. What comes first in the child is simple perception and memory and association of memories, and this makes up the main sum of an animal's intelligence. The child goes on developing till it reaches the power of reflection and of generalization—a stage of mentality that the animal never attains to.

All animal life is specialized; each animal is an expert in its own line of work—the work of its tribe. Beavers do the work of beavers; they cut down trees and build dams and all beavers do it alike and with the same degree of untaught skill. This is instinct, or unthinking nature.

On a hot day a dog will often dig down to fresh earth to get cooler soil to lie on. Or he will go and lie in the creek. All dogs do these things. Now, if the dog were seen to carry stones and sods to dam up the creek to make a deeper pool to lie in, then he would in a measure be imitating the beavers, and this, in a dog, could fairly be called an act of reason, though it is not such in the beaver, for in him it is an instinctive act.

All animals of a given species are wise in their own way, but not in the way of another species. The robin could not build the oriole's nest, nor the oriole build the robin's, nor the swallow's. The cunning of the fox is not the cunning of the coon.—John Burroughs, in *The Cosmopolitan*.

Earth is quite as needful to us as heaven. We need the work of the world—its difficulties, its temptations, its discipline.—Mark Guy Pearse.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 3, 1905.

EDITORIAL.

"THE IMMERSION OF INFANTS."

Deep within the heart of every honest student of the Scriptures there must be a consciousness of the plain Gospel truths therein so explicitly taught. Paul wrote to Timothy that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . . having their conscience seared with a hot iron"; yet we cannot believe that their minds would be so wholly unreceptive to the truth taught in the Word of God that they would be unable to understand the plain meaning of plain words.

This is especially applicable to those who make the study of the Bible a life business—those who present themselves before the people as expounders of the word of God. There may be excuses for those who read their Bibles very little, but what excuse can the clergy have, unless as Paul states, they have had their conscience "seared," and therefore have become callous?

Take, for instance, the doctrine of baptism. Who can read the accounts we have of how this ordinance was performed in the days of Christ and His Apostles and have any doubt as to the manner of its performance. Baptism among the Former-day Saints was performed by immersion in water. There is no other mode spoken of or even suggested in the remotest degree. The churches of the world have no scriptural grounds for the change in the manner of baptism. There is no reason for it, save that it is less inconvenient to sprinkle a few drops of water on the forehead than to bury the whole body in the water—and this tendency to make the means of salvation easy is certainly not of the Lord. Though this change has been made by most of the churches of Christendom, there yet lingers with them as an obsolete tradition the proper mode of baptism. The Church of England Book of Common Prayer in its instructions on baptism says the priest shall take the candidate for baptism and "shall dip him in the water, or pour water upon him." Regarding the baptism of infants, these instructions are given:

"Then the priest shall take the child into his hands, and shall say to the godfathers and godmothers, 'Name this child.' And then naming it after them (if they may certify him that the child may well endure it) he shall dip it in the water discreetly and warily, . . . but if they certify that the child is weak, it shall suffice to pour water upon it."

In the *Guardian* for July 5, 1905, is found an interesting communication on this subject by one who signs himself "J. F. Heyes, St. Barnabas's, Bolton." The writer, it seems, has not been able to get away from the scriptural mode of baptism, and so he writes as follows:

"Sir—Have any of my reverend brethren had any personal experience of the immersion of infants at the sacrament of Holy Baptism? Do they do so, as a rule, unless the godparents 'certify that the child is weak?'

"This is certainly what the prayer-book enjoins; and we lose much parabolic teaching especially needed in these days by not carrying out the custom of the fathers. There is a most painful popular picture by Sir George Hayter (*vide Sixty Years a Queen*, page 37) of the Baptism of his Majesty at Windsor, apparently by aspersion, which is not authorized by our Church, although I believe the Romans allow it, and attribute it to us as our common method, and often rebaptize. Personally, I strongly desire to immerse all infants 'discreetly and warily'; but there seem to be lions in the way. Is there any clue as to when immersion was dropped in England? I see it is revived as the rule of all adult baptisms at Cape Town by the Cowley Fathers. Mr. Puller says, 'We would not exchange it for affusion on any consideration' (*Bloemfontein Quarterly*, January, 1905, quoted in the *Mission Field*, June, 1905, p. 177, with most interesting details). He adds that there are now font-graves for adult baptisms at Modderpoort and Maseru. The numerous baptisms, or anabaptisms in Welsh rivers this spring create new interest in the whole question."

That the Church of England has gone astray regarding the form of baptism is here acknowledged; but what about the object of baptism? In trying to correct the one error, would it not be well to correct the other false doctrine—equally as pernicious—of baptizing infants at all. This incomplete acknowledgment and acceptation of the truth creates confusion. A newly-born infant is not a fit subject, either spiritually or physically, to be immersed in the waters of baptism, no matter how "discreetly and warily" it may be done. "Little children need no repentance, neither baptism," is the word of the Lord on this subject (Book of Mormon, Moroni 8: 11); and this because "little children are redeemed from the foundation of the world through mine Only Begotten," (Doc. and Cov. xxix: 46).

Is it not plainly evident that the restoration of the Gospel was an absolute necessity? In no other way could the darkness of the ages be dispelled, and in no other way than the acceptance of this restored Gospel can order and truth take the place of the confusion of the creeds.

N. A.

Elder Orson Hyde's beautiful letter written to his wife while he was on a mission to England sixty-eight years ago, printed in this number of the Star, will find a sympathetic echo in the hearts of the Elders now laboring here.

A deputation of working men's wives had an interview with the Prime minister recently. Some of the women carried babies, but as babies are not allowed within the portals of the House of Commons, they were stopped at

the entrance. Perhaps the reason was because, "of such is the kingdom of heaven."

LAST week President Grant returned from an extensive visit to the Continent, where he visited some of the conferences in Holland, Germany, Switzerland, Denmark, Norway, and Sweden. He found the Elders diligent, and the work progressing in a satisfactory manner.

HAVE we ever thought how peculiarly even the best informed people will use the word "Mormon." One writer, speaking about a company of Latter-day Saints, calls it "A band of Mormons," as if they were Apache Indians. A prominent writer of stories names one of them "A Mormon Tale." How does "A band of Methodists" sound? One wonders what would be meant by "A Presbyterian Tale."

THIS is the way a religious journal enlightens an anxious enquirer regarding the meaning of one of these long Greek words much used by "learned" expounders of religion:

"C. H.—The Anthropomorphites were a sect of ancient heretics who held that God had a human shape and talked in human tones. Authropomorphism is nowhere taught or even suggested in the Bible."

Adam heard the voice of God talking to him in the Garden of Eden, therefore he must have been one of those "ancient heritics." The Lord also, we are told, "spoke unto Moses face to face as a man speaketh unto his friend"; Moses, therefore, if he believed it was the Lord speaking, was an "Anthropomorphite." Christ himself said to Philip, "He that hath seen me hath seen the Father"; and Paul bears us this testimony that the Son of God is in the express image of His Father's person. Latter-day Christians call all who hold such views heretics. It is some comfort to know that the Latter-day Saints who believe that God has a human shape—or rather that man was created in the image of God—though they may be called heretics or any other outlandish name, are yet in good company.

Arrivals.—The following Elders arrived in Liverpool, July 28, 1905, per s.s. *Arabic*: For Great Britain—Clarence C. Blood, Kaysville; George F. Bolto, Henry P. Hunter, Clifford E. Young, Salt Lake City; Edwin Miles, Smithfield; Arthur T. Pendrey, Paris, Idaho; S. Grover Rich, Blackfoot, Idaho. For Switzerland and Germany—John S. Farrington, John Springer, Salt Lake City; Fredrick O. Haueter, Midway. For Scandinavia—Niels P. Anderson, Manti; Charles L. Edman, Salem; Christian L. Gregersen, Elsinore; John A. Israelsen, Hyrum; Richard Peterson Richfield. For Sweden—Axel A. Nylander, Ogden. For the Netherlands—Clawson Y. Cannon, John H. Taylor, Salt Lake City.

Appointments.—The Elders who arrived for Great Britain, July 28, 1905, are appointed to labor in the following conferences: Lawrence C. Blood,

London; George F. Bolto, Leeds; Edwin Miles, Sheffield; Henry P. Hunter, Arthur T. Pendrey, S. Grover Rich, Scotland; Clifford E. Young, Liverpool.

Release.—Elder Thomas L. Griffiths of the South African mission is honorably released to return home at his pleasure.

Departures.—The following missionaries sailed from Liverpool, July 28, 1905, per s.s. *Republic*. From Scandinavia—President Christian D. Fjeldsted, Hans S. Larsen, Nis C. Christensen, Christian Formsbeck, Emeal Nielsen, John A. Johnson, Lars H. Larsen, Soren J. Nielsen. From Sweden—August Erickson, Charles Ohran, Carl F. Krantz. From the Netherlands—Samuel J. Allen. From Switzerland and Germany—Alma Hochstrasser. From Great Britain—Lawrence Ritchie, Richard A. Shipp, Arthur C. Chadwick, Franklin E. Walton. Seventy-three passengers accompanied the Elders. The company was in charge of Elder Hans S. Larsen.

FROM THE MISSION FIELD.

Baptisms at Swadlincote.—Elder George W. Wright sends us the following:

"On Monday evening, July 24th, 1905, a very successful baptismal service was conducted in the De-la-Zouch Baths, Bath Street, Ashby, of the Swadlincote branch of the Nottingham conference.

"The first principles of the Gospel and their inseparable connection with the salvation of the human soul were briefly explained by Elder George Reed. Five candidates were then led down into the waters of baptism, Elder George W. Wright officiating. Nearly all the Saints of the Swadlincote branch and some friends were gathered in the space around the pool, and all present seemed to partake of the dignity and deep solemnity of the occasion.

"A splendid opening is presented to us in this part of the vineyard, and the prospects for the future are unusually bright and encouraging. The Lord has opened more new homes to us than we seem able to visit from week to week, to answer requests made of us for explanations on the plan of salvation."

A Good Report from South Africa.—President Warren H. Lyon writes from South Africa as follows:

"I have spent the last three weeks in visiting members of the Church in different parts of this colony. I have met several families of Saints whom I have not met before. I am proud of the faithful, capable members of the Church in South Africa. Most of them work like missionaries for the advancement of the Gospel. We have held a number of street meetings, and sometimes two or three hundred have stopped to listen. Our work has been remarkably free from unpleasant features. I am at Port Elizabeth at present, but next week I am going to East London. The Elders who visited that place a few months ago found a number of investigators, and I have received encouraging letters from them recently. One of our difficulties is our long

distance from Liverpool, and consequently the length of time it takes to get books and tracts. Elder O. E. Petersen brought two hundred bound Rays with him, and he and Elder Simkin sold every copy in less than two weeks. The Elders who have recently arrived think there is no finer mission field than South Africa.

A Remarkable Case of Healing.—Brother John Henry Chapman, secretary of the Leeds branch of the Leeds conference sends us the following account of a remarkable case of healing:

"The person whom the Lord has blessed in this case is a lady by the name of Mrs. Letita Hufton, with whom two of the missionaries, Elders Thomas A. Condie and Cecil Woodward, were boarding. She had suffered with epilepsy for thirty-six years. Some twelve months ago she was attacked very severely, and the last fit she had, her husband and neighbors thought she would never survive. It was during this time that Elder Condie thought of the greatest Physician of all, and he therefore offered up a prayer, asking for guidance, as he had faith that Mrs. Hufton was a good lady and that she could be healed. He then asked her husband if they could anoint her, and the husband said: 'Yes, if you like, but it will do no good.' Elder Condie then got some oil, and assisted by Elder Woodward, he anointed her. While they were sealing the anointing the lady became very quiet, and went to sleep. When she awoke she told Elder Woodward that she felt she would have no more fits. From that day to this, which is more than twelve months ago, she has not had one.

"I am sure this is a great blessing, and we have to thank God for it. Mrs. Hufton has since been baptized, and is a very willing worker for the upbuilding of the Church. I might add also that this is only one of many cases which could be reported from the Leeds branch, which proves that we have the same signs and blessings to-day as were in the primitive Church."

BEAUTIES OF THE RESTORED GOSPEL.

AN ADDRESS BY ELDER B. H. ROBERTS, DELIVERED AT THE PIONEER STAKE CONFERENCE, APRIL 30, 1905.

It is stated by some ecclesiastical historians that the conversion of the Emperor Constantine was occasioned by him seeing at midday a luminous cross in the sky, and above the cross these words, "By This Conquer." It is a little difficult to determine whether this is truth or only a legend. Other writers have assigned his conversion to other causes, but whether the story of the cross be considered fact or fiction, I think this much may be accepted as truth, that had Constantine accepted the truths for which the cross stands as a symbol, there would have been no doubt but that he would have conquered. Whenever any people accept the truths for which the cross is a symbol, they will conquer. It is stated that following the vision of the cross the emperor had a dream in which the Savior appeared, telling him he would be successful. From this time Constantine became the patron of the despised Christian religion. From being a humble and persecuted religion it was

elevated into the state religion of Rome. From being a weak and persecuted sect it became an all-powerful religion. Whether this was for its good might be questioned. Constantine accepted it for political reasons and not solely for any belief in its truth. It is doubtful whether Christianity gained much by reason of this fourth century revolution in the religious thought of Europe, because it can easily be seen that a marked change came over Christianity from that time. History shows that from being a persecuted sect it became a persecuting religion. There is nothing of the Spirit of Christ in persecution, though He did tell His disciples that He came not to bring peace but a sword. An historian has said that during a certain Christian monarch's reign in France and the Netherlands, there were more executions and bloodshed than during three centuries of pagan rule. The learned Christian annotators of his work have sought to soften the harsh charges which he makes against Christianity; but they are compelled when they come to this solemn charge to leave it untouched. About the same time that Constantine accepted Christianity, a marked difference came over its moral and spiritual condition. The spiritual gifts of the Gospel ceased at this time; the Church developed a monarchial spirit—in other words, it changed in spirit and form. The metaphysical doctrines of the Greek teachers were accepted instead of the teachings of the humble Apostles. In the development of the truth to a paganized Christianity which was to rule humanity with a rod of iron, Constantine failed in many things to accept what the cross stood for.

I have referred to this event in the history merely to call your attention by way of introduction to a great thing that happened in modern times. That is the claims of the Latter-day Saints that the Prophet Joseph Smith was the bearer of a divine message to call the world back to the truths from which it began to depart in the time of the conversion of Constantine. The Church proclaims a restoration of the Gospel of the Son of God which in that time was lost to mankind through the introduction and mingling with it of pagan beliefs. When I think of the greatness of the task before the Church I stand appalled, and I wonder how the Latter-day Saints will accomplish such a work as convincing the world of the truth of the message that they bear. I question myself, How may we hope to succeed? When I think of the prejudice and the floods of falsehood that we must overcome and of the difficulty of gaining a hearing I question in my mind, What hope is there of success? When I reach this stage of my reflections I recall in confidence the inherent force and power there is in truth. I see in my mind's eye the cross symbolical of the doctrines taught by Christ and His disciples, and above it the words "Truth, by this you conquer."

This brings us to a consideration of the principles of those truths we offer to the world and which we claim are in contradiction to the doctrines taught by them. What have we to offer that is superior to the vagaries of the doctrines of the Christian sects? What we call the restored Gospel the world calls "Mormonism."

We stand for the reality of God, as against the pagan metaphysical doctrines of the Christian world in this regard. We stand for the reality of God as revealed through the personality of His Son Jesus Christ. Coming to mankind as a revelation, Jesus Christ is a perfect revelation of God. As the

Son is so is the Father. As the Father is so is the Son Jesus Christ. Not in an abstract way but in a reality. The Gospel teaches us to think of Jesus Christ as a revelation to us of the Father, a revelation in flesh and blood. We think of the reality of God when we think of Jesus Christ as He appeared to His disciples after He had risen from the grave. After the end of the wonderful forty days when he even ate fish and honeycomb with them for the purpose of impressing upon them His reality, after giving them all these evidences of the reality of His resurrection He said to them, "All power is given unto me, go ye therefore into all the world." Such a reality as He was and appeared to them, man as He was, He held all power on the earth from His Father. This is the "Mormon" doctrine of the reality of Deity, that God is not only a tangible being but an individual personage. As we stand for the reality of these two personages of the Godhead we stand for the other member of the heavenly triumvirate, the Holy Ghost.

We not only believe in the reality of the Father, Son, and the Holy Ghost, but we believe in the reality of mankind, of their future and their past existence. That even as God is a reality so is man a reality, and as God is eternal so is man eternal. As was the Son's resurrection so is the resurrection of men to be. That even as Christ through the resurrection became an immortal being so will man become one, when he will no longer be subject to the ills of flesh and death. We believe that it will be an existence in which man may build and inhabit. Not merely remaining idle, which conception no longer satisfies. Existence would lose its meaning if it lost its possibility of progress. "Mormonism" stands for the reality of man's existence, for the reality of the earth, and the universe. The earth, our birthplace, is not to pass away, but to progress with mankind to perfection. Moreover, running parallel with these truths, our faith teaches the eternity of the Gospel which John in his vision on the Isle of Patmos saw an angel restoring to the earth. Our faith teaches us that this Gospel is an everlasting covenant. As it is the power of salvation now it will be so in the worlds and ages that are to come in the eternities. That is what we mean when we say we stand for the eternity of the Gospel. As it operates now it will operate through all the ages to come. We have outstripped the beliefs of men and passed that species of doctrine that condemns forever those who sin. The reality of the Godhead, the real reality of the resurrection, the reality of man, the reality of the earth, the reality of the Gospel are some of the teachings of the Latter-day Saints.

USES OF OLIVE OIL.

[As olive oil is cheap in this country, it ought to be found in every family of Latter-day Saints. The following article on the many uses to which olive oil may be put is taken from *Medical Talk*.—Ed.]

Olive oil is a wonderful thing for those who are looking for health. Have you ever thought of the many uses it has? No home should be without it. Nearly everybody can be benefited by taking two or three table-spoonfuls a day.

An acquaintance of mine was cured of rheumatism by giving up meat,

taking three table-spoonfuls of olive oil a day, rubbing the body thoroughly with it after each daily bath, and taking two vapor baths a week. Isn't that a simple way to overcome rheumatism?

Many other ailments are cured the same way. We don't need any drugs in our stomachs; we shall never need surgery if we live right (unless we meet with an accident); we shall not have to pay big fees to doctors if we follow nature's laws.

If you have an earache, drop a few drops of warm olive oil in the ear (better use a dropper); if you are troubled with catarrh and your nose gets sore, drop some warm olive oil in your nostrils. Hold your head back for quite a little while.

If your skin is not as soft and lovely as you would have it, rub a little olive oil into it after each bath. Rub the oil well in, so none of it will come off on your clothes.

If an enema is required, put a tablespoonful of olive oil into a quart of slightly warmed water. That will be soothing.

I have bound up cuts and burns with olive oil, and the result has been most beneficial.

If possible, have a vegetable salad every day of your life. For one meal, just eat the salad with whole-wheat bread and butter, and if you must end up with something sweet, eat an apple, or a few dates, or a fig or two.

There are so many things one can use in the vegetable salad. Lettuce, tomatoes, onions, cucumbers, celery, radishes, cabbage, cooked asparagus, cooked string beans, wax-beans, cooked peas, beets, carrot, nuts, apples, etc. Select what you like from that list for your salad.

We must keep our bodies lubricated inside and out, so that we may not stiffen up as we grow older. Many people to-day say that their elasticity and young appearance is due to the use of olive oil.

Some people do not care to take it the first thing in the morning. It is not necessary to take it then. A glass of hot or cold water with lemon or orange juice is better the first thing in the morning.

A few minutes before the noon meal take a tea-spoonful or table-spoonful of oil. If at first you do not like the taste of it, eat a bit of something immediately after. Most people seem to prefer taking the oil before the meal rather than after.

If you are so situated that you can have the vegetable salad at the evening meal, you can use the oil that way instead of from the spoon.

If you are troubled with constipation, just before retiring take olive oil and orange juice; the juice of one orange and two tea-spoonfuls of the oil.

If you are thin, you will find that by taking the oil three times a day—noon, night, and upon retiring, you will begin to take on flesh.

For diabetes, rheumatism, intestinal troubles, etc., olive oil will do wonders.

It is good for babies and growing children, as well as for adults.

It is being used by physicians in appendicitis cases; cathartic doses of castor oil, with olive oil, followed with hot water until the bowels are emptied. This is followed by olive oil and glycerine—flaxseed poultices soaked in olive oil applied to the abdomen.

Rub stiff joints with olive oil, and the glands of the throat when sore.

I have used it in facial massage for over a year, without a sign of superfluous hairs. It is good for chapped hands, and if housekeepers will rub a little on their hands after taking them from the dishwater, they will be pleased with the result.

After soaking tired feet in warm water, massage them well with a little oil.

I think I have shown you that olive oil plays a very important part in the new hygienic way of living. It is nourishing, strengthening, cleansing, palatable and life-giving. People should buy it in half-gallon cans and make a business of using it internally and externally.

THE GIRLS THAT ARE WANTED.

The girls that are wanted are home girls,
Girls that are mother's right hand,
That fathers and brothers can trust in,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are wise girls
That know what to do and to say;
That drive with a smile and a soft word,
The wrath of the household away.

The girls that are wanted are good girls—
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.

SELECTED.

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